Sūrah al-Ma'ārij[1619]

Bismillāhir-Raḥmānir-Raḥeem

سُورَةُ المَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. A supplicant asked for a punishment bound to happen[1620]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾

2. To the disbelievers; of it there is no preventer.

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾

3. [It is] from Allāh, owner of the ways of ascent.

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾

4. The angels and the Spirit [i.e., Gabriel] will ascend to Him during a Day the extent of which is fifty thousand years.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

5. So be patient with gracious patience.

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

6. Indeed, they see it [as] distant,

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾

7. But We see it [as] near.

وَنَرَاهُ قَرِيبًا ﴿٧﴾

8. On the Day the sky will be like murky oil,[1621]

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾

9. And the mountains will be like wool,[1622]

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾

10. And no friend will ask [anything of] a friend,

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾

11. They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children

يُبَصَّرُونَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾

12. And his wife and his brother

وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾

1619 *Al-Ma'ārij*: Ways of Ascent, i.e., those of the angels into the heavens.

1620 In the Hereafter. Disbelievers had challenged the Prophet (ﷺ) by invoking Allāh to bring on His punishment. See 8:32.

1621 Or "molten metal."

1622 i.e., in the process of disintegration.

13. And his nearest kindred who shelter him — وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾

14. And whoever is on earth entirely [so] then it could save him. — وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾

15. No![1623] Indeed, it is the Flame [of Hell], — كَلَّآ ۖ إِنَّهَا لَظَىٰ ﴿١٥﴾

16. A remover of exteriors.[1624] — نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾

17. It invites he who turned his back [on truth] and went away [from obedience] — تَدْعُوا۟ مَنْ أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾

18. And collected [wealth] and hoarded. — وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾

19. Indeed, mankind was created anxious: — ۞ إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾

20. When evil touches him, impatient, — إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾

21. And when good touches him, withholding [of it], — وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾

22. Except the observers of prayer – — إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾

23. Those who are constant in their prayer — ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾

24. And those within whose wealth is a known right[1625] — وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

25. For the petitioner and the deprived – — لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾

26. And those who believe in the Day of Recompense — وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾

27. And those who are fearful of the punishment of their Lord – — وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

1623 An emphatic refusal meaning "It is not to be."

1624 This refers to the skin of the head or of the body or to the body extremities – which will be burned away.

1625 i.e., a specified share, meaning the obligatory *zakāh*.

28. Indeed, the punishment of their Lord is not that from which one is safe –

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

29. And those who guard their private parts

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾

30. Except from their wives or those their right hands possess,[1626] for indeed, they are not to be blamed –

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

31. But whoever seeks beyond that, then they are the transgressors –

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٣١﴾

32. And those who are to their trusts and promises attentive

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾

33. And those who are in their testimonies upright

وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾

34. And those who [carefully] maintain their prayer:

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

35. They will be in gardens,[1627] honored.

أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

36. So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muḥammad],

فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

37. [To sit] on [your] right and [your] left in separate groups?[1628]

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ﴿٣٧﴾

38. Does every person among them aspire to enter a garden of pleasure?

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. No! Indeed, We have created them from that which they know.[1629]

كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

1626 i.e., female slaves.

1627 In Paradise.

1628 They sat at a distance in order to oppose and mock the Prophet (ﷺ), claiming that they would enter Paradise before the believers.

1629 i.e., a liquid disdained. So how can they expect to enter Paradise except by the will of their Creator?

40. So I swear by the Lord of [all] risings and settings[1630] that indeed We are able

فَلَآ أُقۡسِمُ بِرَبِّ ٱلۡمَشَٰرِقِ وَٱلۡمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾

41. To replace them with better than them; and We are not to be outdone.

عَلَىٰٓ أَن نُّبَدِّلَ خَيۡرٗا مِّنۡهُمۡ وَمَا نَحۡنُ بِمَسۡبُوقِينَ ﴿٤١﴾

42. So leave them to converse vainly and amuse themselves until they meet their Day which they are promised –

فَذَرۡهُمۡ يَخُوضُواْ وَيَلۡعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوۡمَهُمُ ٱلَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.[1631]

يَوۡمَ يَخۡرُجُونَ مِنَ ٱلۡأَجۡدَاثِ سِرَاعٗا كَأَنَّهُمۡ إِلَىٰ نُصُبٖ يُوفِضُونَ ﴿٤٣﴾

44. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

خَٰشِعَةً أَبۡصَٰرُهُمۡ تَرۡهَقُهُمۡ ذِلَّةٞۚ ذَٰلِكَ ٱلۡيَوۡمُ ٱلَّذِي كَانُواْ يُوعَدُونَ ﴿٤٤﴾

1630 i.e., Allāh (*subḥānahu wa ta'ālā*), who determines the point at which the sun, moon and stars rise and set according to season and every position of observation.

1631 i.e., just as they used to race, whenever an idol was newly appointed, to be the first of its worshippers.